THE PROHIBITION FROM CURSING THE ṢAḤĀBAH AND THE DREADFUL CONSEQUENCES THEREOF

Translation of the book:

النهي عن سب الأصحاب وما فيه من الإثم والعقاب

By the 6th century Muḥaddith of Damascus

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī رَحِمَهُ اللَّهُ

Author of al-Aḥādīth al-Mukhtār

A thirteen volume book comprising of authentic aḥādīth not mentioned in *Ṣaḥīḥ al-Bukhāri* and *Ṣaḥīḥ al-Muslim*

WWW.MAHAJJAH.COM

* Warnings of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

* Statements of Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ

* Statements of the A'immah and others of the Ahl al-Bayt who are revered by the Shīʿah

* Statements and verdicts of other A'immah and ʿulamā'

* Eye-opening incidents of divine punishment befalling those speaking ill of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ

Transliteration key

أإ - ’	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ẓ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

Contents

Aḥādīth of Rasūlullāh ﷺ prohibiting insulting, reviling and speaking ill of his illustrious Ṣaḥābah 8
- Ḥadīth: 1: 8
- Ḥadīth: 2: 8
- Ḥadīth: 3: 9
- Ḥadīth: 4: 9
- Ḥadīth: 5 9
- Ḥadīth: 6: 9

Explanation and implication of the verse of Sūrah al-Ḥashr 10
- Incident: 1 11
- Incident: 2: 11

Statements of great personalities of the Ahl al-Bayt regarding the Ṣaḥābah 12
- Statements of Sayyidunā ʿAlī regarding Sayyidunā Abū Bakr and ʿUmar 12
  - Statement: 1 12
  - Statement: 2 12
  - Statement: 3 13
- Ḥasan ibn Muḥammad ibn Ḥanafiyyah 13
- Zayd ibn ʿAlī ibn Ḥusayn 13
- Muḥammad al-Bāqir ibn ʿAlī ibn Ḥusayn 14
  - Statement: 1: 14
  - Statement: 2: 14
  - Statement: 3 14
  - Statement: 4 15
  - Statement: 5 15
  - Statement: 6 16
- Ḥasan ibn Ḥasan ibn ʿAlī 16
- ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī 17
  - Statement: 1 17
  - Statement: 2 18
  - Statement: 3 18

The curse of Saʿd ibn Abī Waqqās 19

The curse of Saʿīd ibn Musayyib 19

Sayyidunā ʿAmmār ibn Yāsir 20

Statements and Verdicts of other senior a'immah and scholars of Islam 21
Verdict of Abū al-Aḥwas 21
Verdict of ʿAbd Allāh ibn Musʿab 21
Verdict of ʿAbd al-Raḥmān ibn ʿAbzā 21
Verdict of Imām Mālik ibn Anas 22
Another verdict of Imām Mālik ibn Anas 22
Verdict of Sufyān ibn ʿUyaynah 24
Verdict of Ismāʿīl ibn Qāsim 25
Hair-raising incidents regarding the dreadful fate of those who reviled the Ṣaḥābah 26
1. Man speaks after his death and cannot recite the kalimah 26
2. Man speaks after death 26
3. Another speaks after death 27
4. A man is transformed into a pig 27
5. Slaughtered in a dream on the instruction of Rasūlullāh ﷺ 28
6. Rasūlullāh ﷺ foretells the rude man's death in a dream 29
7. Slaughtered in a dream by Rasūlullāh ﷺ 30
8. Slaughtered in a dream on the instruction of Rasūlullāh ﷺ 31
9. Man attacked and killed by bees 32
10. Man stoned to death to death in a dream on the instruction of Rasūlullāh 32
11. Imām transformed into a dog 33
12. Man's hands and feet tied up in the grave 33
13. A Qārī cannot recite the kalimah at the time of death 34
14. Noises of dogs fighting with each other heard from their cemetery 35
15. Body transformed into a pig after his death 36
16. Body was severely deformed after death, so no ghusl was given 36
17. Man transformed into a pig after his death 37
18. ʿAlī takes revenge in a dream and gorges out his eye 37
19. Water on the day of Qiyāmah turns to foul smelling pus and blood 38
20. Abū Bakr and ʿUmar grab a man and take him to the brink of Jahannum 40
21. A Christian king orders the Shīʿah to be removed from his court 40
22. Exhortation of a learned man 41
23. Jew refuses to accept Islam due to certain Shīʿah beliefs 42
24. Rasūlullāh ﷺ makes duʿā' for a sinner. 43
25. Rasūlullāh ﷺ assists a man 44
26. A dog speaks 45

بسم الله الرحمن الرحيم

Aḥādīth of Rasūlullāh ﷺ prohibiting insulting, reviling and speaking ill of his illustrious Ṣaḥābah

Ḥadīth: 1:

Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه narrates that Sayyidunā Rasūlullāh ﷺ warned:

> Do not revile my Ṣaḥābah, because I take an oath in the name of that Being who controls my life, if any of you have to spend even gold equal to Mount Uḥud, it will never equal one mudd[1] spent by the Ṣaḥābah, and not even half a mudd![2]

Ḥadīth: 2:

Since the first portion of this ḥadīth is quite famous and is often read in the second khutbah on the day of Jumuʿah, we will quote the Arabic text as well. Sayyidunā ʿAbd Allāh ibn Mughaffal رضي الله عنه narrates that Sayyidunā Rasūlullāh ﷺ sounded a stern warning, saying:

اَللّٰهَ اَللّٰهَ فِيْ أَصْحَابِيْ لاَ تَتَّخِذُوْهُمْ غَرَضًا مِّنْ بَعْدِيْ فَمَنْ أَحَبَّهُمْ فَبِحُبِّيْ أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِيْ أَبْغَضَهُمْ

> Fear Allah, fear Allah with regards to my Ṣaḥābah! Do not make them the target of your criticism and abuse after I depart from this world. He who loves them, loves them because he loves me, and he who hates them, hates them because he hates me. He who harms them has indeed harmed me, and he who harms me it is as if he has attempted to harm Allah Taʿālā, and he who attempts to harm Allah Taʿālā will soon be taken to task by Him.[3]

1 A measurement of volume equaivalent to approximately 750 ml.

2 *Bukhāri, Muslim*

3 *Tirmidhī, Musnad Aḥmad*

Ḥadīth: 3:

Sayyidunā ʿAbd al-Raḥmān ibn ʿUwaym ibn Sāʿidah رَضِيَ اللَّهُ عَنْهُ narrates that Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> Allah Taʿālā chose me and He chose for me my Ṣaḥābah, whom He has made my assistants, my helpers and my relatives through marriage. The curse of Allah Taʿālā, the angels and all people is upon he who swears or reviles them. On the Day of Qiyāmah, neither shall his *farḍ* (obligatory) acts nor his *nafl* (optional) acts of devotion be accepted.[1]

Ḥadīth: 4:

Sayyidunā Jābir ibn ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمَا narrates that Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> As time passes, my Ṣaḥābah will decrease in number and others will increase. So do not ever revile or speak ill of them. The curse of Allah Taʿālā is upon he who reviles them.[2]

Ḥadīth: 5

Sayyidunā ʿAbd Allāh ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا narrates that Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> May the curse of Allah Taʿālā be upon the one who reviles my Ṣaḥābah.[3]

Ḥadīth: 6:

The beloved wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates that Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned:

> Do not revile or swear my Ṣaḥābah. May the curse of Allah Taʿālā be upon the one who reviles or swears my Ṣaḥābah.[4]

---

1 *Ṭabrānī, Ḥākim*

2 *Musnad Abū Yaʿlā*

3 *Ṭabrānī*

4 *Ṭabrānī*, the narrators are all ṣaḥīḥ with the exception of ʿAlī ibn Sahl, who is thiqah.

Explanation and implication of the verse of Sūrah al-Ḥashr

وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا

> O Allah, do not let our hearts bear malice and hatred for the people of īmān

Before continuing mentioning the following incidents, it is imperative that we have an overview of these three verses of Sūrah al-Ḥashr. After mentioning the recipients of a certain category from the spoils of war, Allah Taʿālā mentions three categories of people, namely the Muhājirīn, the Anṣār and those who came thereafter.

In the first verse, Allah Taʿālā mentions the Muhājirīn who were forced to leave Makkah Mukarramah and migrate to Madīnah Munawwarah, leaving behind their property and wealth. Allah Taʿālā praises them by saying that they did this with complete sincerity, seeking the pleasure, favour and rewards from Allah, and they also assist and help the dīn of Allah and Sayyidunā Rasūlullāh ﷺ. This verse then ends of with a divine stamp of approval: "Those are definitely the truthful ones."

The second verse describes the Anṣār (of Madīnah Munawwarah). Their praiseworthy qualities are mentioned as being those who have īmān embedded in them, they love the Muhājirīn to such an extent that if the Muhājirīn are given any share of the booty or anything else, they do not bear any jealousy towards them, even though they themselves are in abject poverty. They prefer others over themselves.

The third verse mentions the *duʿā'* (supplication) made by those who come after the Muhājirīn and the Anṣār:

> O Allah, forgive us and our brothers who accepted īmān before us, and do not place in our hearts malice and hatred for the *mu'minīn* (believers).

Since this is an important and commonly recited duʿā', the Arabic will also be mentioned:

رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَا اِنَّكَ رَؤُوْفٌ رَّحِيْمٌ

Incident: 1

Layth ibn Abī Sulaym reports that Sayyidunā ʿAbd Allāh ibn ʿUmar رَضِيَ اللهُ عَنْهُمَا heard of a man speaking ill of Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ. He sent for him and seated directly before him. After reciting the first verse, he asked him:

> Do you belong to this category, i.e. the Muhājirīn? The man replied: "No" Ibn ʿUmar رَضِيَ اللهُ عَنْهُمَا then recited the second verse and asked him if he belonged to this second category, i.e. the Anṣār, to which he replied in the negative. Ibn ʿUmar رَضِيَ اللهُ عَنْهُمَا then recited the third verse and asked him if he belonged to this third category, to which he replied: "I have hope of being included here" Ibn ʿUmar رَضِيَ اللهُ عَنْهُمَا retorted: "I take an oath by Allah that you are not from the third category. He who speaks ill of the Muhājirīn and the Anṣār and bears animosity, malice and hatred for them; he can never come under the ambit of the third verse."

Incident: 2:

This narration regards Zayn al-ʿĀbidīn ʿAlī ibn Ḥusayn رَحِمَهُ اللهُ, who was the grandson of Sayyidunā ʿAlī رَضِيَ اللهُ عَنْهُ and the great grandson of Sayyidunā Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Henceforth he will be referred to as Zayn al-ʿĀbidīn. It should be noted that he is regarded to be the fourth Imām by the Shīʿah.

A few people from Iraq came to Zayn al-ʿĀbidīn رَحِمَهُ اللهُ and began speaking ill of the first three khulafā'; Sayyidunā Abū Bakr, Sayyidunā ʿUmar and Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُمْ. When they had completed, Zayn al-ʿĀbidīn رَحِمَهُ اللهُ asked them: "Are you from amongst the Muhājirīn mentioned in this verse?" He then recited the first verse. They replied in the negative. "Are you then from those mentioned in this verse?" He then recited the second verse. They again replied in the negative. Zayn al-ʿĀbidīn رَحِمَهُ اللهُ then said: "You yourselves have acknowledged that you are not from the first two categories, and I testify that you are most definitely not from the third category regarding whom Allah Taʿālā says: "Those who come after them (the Muhājirīn and the Anṣār) supplicate: O our Rabb! Forgive us and our brothers who accepted īmān before us, and do not place in our hearts malice and hatred for the *mu'minīn* (believers). O our Rabb! Verily You are most compassionate, most merciful." Zayn al-ʿĀbidīn رَحِمَهُ اللهُ then instructed them to go away from him, saying: "May Allah deal with you as He deems fit."

Statements of great personalities of the Ahl al-Bayt regarding the Ṣaḥābah

It is worth noting that the majority which will be quoted stems forth from the family and progeny of Sayyidunā Rasūlullāh ﷺ, whom the Shīʿah claim to hold in high esteem.

Statements of Sayyidunā ʿAlī رضي الله عنه said regarding Sayyidunā Abū Bakr and ʿUmar رضي الله عنهما

Statement: 1

Imām al-Bukhāri narrates from Muḥammad ibn Ḥanafiyyah رحمه الله, the son of ʿAlī رضي الله عنه, who says:

> I asked my father, ʿAlī رضي الله عنه: "Who is the most virtuous after Rasūlullāh ﷺ?" and he replied: "Abū Bakr!" I enquired who was next and he replied "ʿUmar!"[1]

Imām al-Dhahabī رحمه الله writes:

> This fact that Abu Bakr رضي الله عنه is the best personality of this ummah, followed by Umar رضي الله عنه who is the second best, has been narrated from none other than ʿAlī رضي الله عنه with tawātur.

In other words, such a great number of people narrated it, that there remains no shadow of doubt that this statement was not uttered by ʿAlī رضي الله عنه.[2]

Statement: 2

ʿAbd Khayr says:

> I heard Sayyidunā ʿAlī رضي الله عنه say: "Should I not inform you of the best persons of this ummah after Sayyidunā Rasūlullāh ﷺ?

1 *Bukhārī*

2 *Tārīkh al- Islām*

It is none other than Abū Bakr and ʿUmar."[1]

Statement: 3

ʿOwn ibn Abī Juḥayfah says:

> My father Abū Juḥayfah was one of the guards of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ who used to seat me at the bottom of the *mimbar* (pulpit). He narrates that once Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ ascended the mimbar, and after praising Allah Taʿālā and sending salutations upon Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ he said: "The best of this ummah after Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Abū Bakr and the second best is ʿUmar." He then said: "Allah Taʿālā grants goodness and superiority to whomsoever he wishes."[2]

What Ḥasan ibn Muḥammad ibn Ḥanafiyyah رَحِمَهُ اللَّهُ said with regards to Sayyidunā Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا

It should be noted that Ḥasan ibn Muḥammad ibn Ḥanafiyyah رَحِمَهُ اللَّهُ was the grandson of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, he narrates:

> He who asks us about our belief then let him know that our Rabb is Allah Taʿālā, our religion is Islam, our messenger is Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, our leader and proof is the Qur'ān, we are pleased with Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا as our A'immah; we are pleased when they are obeyed and we become angry when they are angered; we befriend those who befriend them and we are enemies to those who bear enmity for them.

What Zayd ibn ʿAlī ibn Ḥusayn رَحِمَهُ اللَّهُ said with regards to Sayyidunā Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا

Zayd ibn ʿAlī ibn Ḥusayn رَحِمَهُ اللَّهُ was the great grandson of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ and also the brother of Muḥammad al-Bāqir رَحِمَهُ اللَّهُ, whom the Shīʿah regard to be the fifth Imām. He once addressed Hāshim ibn Barīd saying:

> O Hāshim! Listen attentively; distancing oneself from Abū Bakr and ʿUmar

1 *Musnad Aḥmad* #908 and #932

2 *Musnad Aḥmad* #837

is tantamount to distancing oneself from ʿAlī رَضِيَ اللَّهُ عَنْهُ. (I have clearly explained the matter to you) Now if you wish, you may go ahead and distance yourself from them, or otherwise you may refrain from it.

What Muḥammad al-Bāqir ibn ʿAlī ibn Ḥusayn رَحِمَهُ اللَّهُ said regarding Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا

Muḥammad al-Bāqir رَحِمَهُ اللَّهُ was the great grandson of Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, whom the Shīʿah regard to be the fifth Imām.

Statement: 1:

Jābir al-Juʿfī narrates that Muḥammad al-Bāqir رَحِمَهُ اللَّهُ addressed him saying:

> O Jābir! The news has reached me that there are certain people in Iraq who claim to love us (the Ahl al-Bayt) but they speak ill of Abū Bakr and ʿUmar. They also falsely claim that I am the one who ordered them to do so. Tell them that I have nothing to do with them before of Allah Taʿālā. I take an oath by the Being who controls the life of Muḥammad (al-Bāqir), if I were to be put in charge of Iraq, I would execute them and at the same time earn great reward by doing so. May I be deprived of the intercession of Sayyidunā Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if I do not seek forgiveness on their (Abū Bakr and ʿUmar) behalf and if do not I invoke Allah to shower His mercy upon them. Indeed the enemies of Allah are negligent with regards to them.

Statement: 2:

Jābir al-Juʿfī also narrates that when he was departing from Muḥammad al-Bāqir, he addressed him saying:

> Inform the people of Kūfah that I distance myself entirely from those who distance themselves from Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا

Statement: 3

Muḥammad al-Bāqir رَحِمَهُ اللَّهُ said:

He who does not recognize and understand the virtue of Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُ is most definitely ignorant of the teachings of Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Statement: 4

Jaʿfar al-Ṣādiq, the son of Muḥammad al-Bāqir رَحِمَهُ اللَّهُ, narrates:

A person came and asked my father about Abū Bakr رَضِيَ اللَّهُ عَنْهُ, to which he replied: "Are you asking me about al-Ṣiddīq (which was the title of Abū Bakr رَضِيَ اللَّهُ عَنْهُ)?" The man (who probably had heard people speaking ill of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and falsely attributing it to Muḥammad al-Bāqir was astonished and therefore) asked: "Are you referring to Abū Bakr with such an honourable title as al-Ṣiddīq?" My father replied: "May your mother lament you! He has earned this noble title of al-Ṣiddīq from people much better and nobler than you and I. He has been called al-Ṣiddīq by Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Muhājirīn and the Anṣār. He who does not refer to him as al-Ṣiddīq, (but rather degrades him) will be regarded as a liar in this world and the next. Proceed from here with the love of Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُ and do not distance yourself from them, and if there is any sin in doing so (i.e. in speaking well of Abū Bakr and ʿUmar) then I am prepared to take it upon me!"

Statement: 5

Kathīr Nawwā' relates:

I posed the following question to Muḥammad al-Bāqir رَحِمَهُ اللَّهُ: "May I be sacrificed for you! There are certain people who say that Abū Bakr and ʿUmar had oppressed you, the Ahl al-Bayt, and deprived you of your rights?" He replied: Never! I take an oath by He who revealed the Qur'ān to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they did not oppress us, neither did they deprive us of an iota which was due to us.I then asked him: "May I be sacrificed for you! Must I then closely associate myself with Abū Bakr and ʿUmar?" Muḥammad al-Bāqir slapped his hand on my shoulder and replied: "What is the matter with you, O Kathīr? Closely associate yourself with them in this world and the next, and if there be any sin in doing so then I bear the responsibility of it on my shoulders. He then added: "Allah and His Rasūl

> are absolved and have no obligation to those who lie and attribute these lies to us, the Ahl al-Bayt. Undoubtedly, they are attributing lies to us.

He was referring to Mughīrah ibn Saʿīd and Bayān al-Madīnī. (These two liars used to fabricate and concoct ideas, which they attributed to the Ahl al-Bayt. In fact, the latter claimed that Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ was Allah and that this 'godhood' was transferred to his son Muḥammad ibn al-Ḥanafiyyah, and thereafter to his son Abū Hāshim and then to Bayān himself. Bayān also wrote to Muḥammad al-Bāqir رَحِمَهُ اللَّهُ stating that he is a nabī and invited him to follow him. Both these imposters were killed by Khālid ibn ʿAbd Allāh al-Qasrī)

Statement: 6

ʿUrwah ibn ʿAbd Allāh says that he asked Muḥammad al-Bāqir رَحِمَهُ اللَّهُ about silver decorations on a sword, to which he replied:

> There is nothing wrong with it since Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ had done so. I asked in amazement: "Are you conferring upon him the honourable title of al-Ṣiddīq?" Muḥammad al-Bāqir immediately jumped up from his place, faced the qiblah, and said: "Yes, he is al-Ṣiddīq! Yes, he is al-Ṣiddīq! Yes, he is al-Ṣiddīq! He who does not refer to him as al-Ṣiddīq, (but rather degrades him) will be regarded as a liar in this world and the next."

What Ḥasan ibn Ḥasan ibn ʿAlī رَحِمَهُ اللَّهُ, known as al-Ḥasan al-Muthanā, said with regards to his grandfather, ʿAlī رَضِيَ اللَّهُ عَنْهُ and his great grandfather, Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Fuḍayl ibn Marzūq says:

> I heard Ḥasan ibn Ḥasan saying to a person who had exceeded the bounds with regards to the Ahl al-Bayt: "Love us for the sake of Allah. If we obey Allah Taʿālā then love us, and if we disobey Allah Taʿālā then hate us." The man then said: "But you are the relatives and the close family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." Ḥasan ibn Ḥasan replied: "If anybody had to benefit from having mere family ties to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without doing any good actions, then it would have been those who were even closer to him than us. In fact, I fear that if any of us have to disobey

> Allah Taʿālā then he would receive a double punishment, and at the same time I have hope that if he does good, he will receive a double reward.

(Thereafter, referring to what false claim of the Shīʿah of Rasūlullāh ﷺ having bequeathed that ʿAlī رضي الله عنه should be his immediate successor, but he was denied this right by the rest of the Ṣaḥābah) Ḥasan ibn Ḥasan said:

> If what you people are saying is true, and our parents and grandparents did not inform us about it and they did not encourage us to retrieve the right due to us, then indeed they have truly been evil and unjust to us. We are closer to them than you, we have a greater right over them than you, so we should have been informed and encouraged about it more than you. If it is as you people claim that Rasūlullāh ﷺ chose ʿAlī رضي الله عنه as his successor after him, then indeed ʿAlī committed the greatest wrong and the severest sin, because this means he did not carry out the command of Rasūlullāh ﷺ by taking the reins of khilāfah, neither did he render any excuse before the people.

The person then interrupted, saying: "Did Rasūlullāh ﷺ not say that whoever regards me as his master, then ʿAlī is also his master?" and Ḥasan ibn Ḥasan رحمه الله replied:

> If by this statement Rasūlullāh ﷺ meant leadership and seeing to the affairs of the Muslims, he would have said so clearly, just as he clearly spelt out the laws of ṣalāh, zakāh, ṣowm and ḥajj. He would have clearly said: "O people, this is your ruler after me, so obey him. He would have clearly said so, since Rasūlullāh ﷺ was he most eloquent of the Arabs.

What ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī رحمه الله said with regards to Sayyidunā Abū Bakr and ʿUmar رضي الله عنهما

ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī رحمه الله was the son of al-Ḥasan al-Muthanā, and is the great grandson of ʿAlī رضي الله عنه.

Statement: 1

ʿAbd Allāh ibn Ḥasan رحمه الله mentioned:

It is my observation that a person who reviles and swears Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا does not get the opportunity to repent.

Statement: 2

Ḥafs ibn Qays narrates that he asked ʻAbdullah ibn Ḥasan رَحِمَهُ اللَّهُ about the validity of making *masaḥ* (wiping wet hands) over leather socks in wuḍū, to which he replied:

> Make masaḥ, since ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ made masaḥ. I responded: "I am asking you whether you make masaḥ or not." He retorted: "Of what use is that to you. I am informing you of ʿUmar and you ask me my opinion. ʿUmar رَضِيَ اللَّهُ عَنْهُ is much more virtuous than me and the whole world filled with people like me." I then asked him: "O Abū Muḥammad, some people claim that this is only done as a part of *taqiyyah* (dissimulation) and he responded by saying – and we were sitting between the mimbar of al-Masjid al-Nabawī and the blessed grave of Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "O Allah! This is my belief, inwardly and outwardly." He then said to me: "Do not believe what anybody has to say about me after you have heard it directly from me. He then asked: "Who is the person who falsely claims that ʿAlī رَضِيَ اللَّهُ عَنْهُ was oppressed and subdued, and that Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded him to do something which he did not carry out? This is in fact degrading Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ and a blemish on his noble personality; that he was ordered by Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to carry out a certain duty which he failed to do."

Statement: 3

Abū Khālid Aḥmar reports that he asked ʿAbd Allāh ibn Ḥasan رَحِمَهُ اللَّهُ about Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, to which he replied:

> May Allah Taʿālā shower his mercy upon them, and may He not shower his mercy upon the one who does not make duʿā' of mercy for them.

The curse of Saʿd ibn Abī Waqqās and its effect upon the person who reviled and verbally abused Sayyidunā ʿAlī, Ṭalḥah and Zubayr رَضِيَ اللهُ عَنْهُمْ

Sayyidunā Saʿd رَضِيَ اللهُ عَنْهُ was the Ṣaḥābī regarding whom Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated for that Allah make him *mustajāb al-daʿwāt* (one whose supplications are readily accepted).[1]

ʿĀmir ibn Saʿīd narrates:

> Saʿd ibn Abī Waqqās رَضِيَ اللهُ عَنْهُ once passed by a man who was reviling Sayyidunā ʿAlī, Ṭalḥah and Zubayr رَضِيَ اللهُ عَنْهُمْ. Saʿd رَضِيَ اللهُ عَنْهُ said to him: "You are reviling those people who have been promised Jannah by Allah. I take an oath by Allah, either you stop reviling them or I will invoke the curse of Allah upon you." The man retorted by saying: "He is threatening and intimidating me, as if he is a prophet." Saʿd رَضِيَ اللهُ عَنْهُ then began supplicating: "O Allah! If this person is reviling such personalities who have been promised Jannah by You, then make him an example today, wherefrom others will also take lesson." Shortly thereafter a she-camel arrived and people gave way for it until it reached the man and trampled him to death. I saw trailing behind Saʿd ibn Abī Waqqās رَضِيَ اللهُ عَنْهُ telling him: "O Abū Isḥāq, Allah Taʿālā has accepted your duʿā'."[2]

The curse of Saʿīd ibn Musayyib رَحِمَهُ اللهُ and its effect upon the person who spoke ill of Sayyidunā ʿAlī, Ṭalḥah and Zubayr رَضِيَ اللهُ عَنْهُمْ

Saʿīd ibn Musayyib رَحِمَهُ اللهُ once passed by a person who was speaking ill of ʿAlī, Ṭalḥah, and Zubayr رَضِيَ اللهُ عَنْهُمْ. He prohibited him from doing so but the man did not heed his admonishment. There upon Saʿīd ibn Musayyib رَحِمَهُ اللهُ said:

> If what you are saying regarding them is untrue, then Allah shall blacken your face.

The result of this supplication was that a pimple appeared on his face which caused it to turn black, while the rest of his body remained normal.[3]

---

1 *Tirmidhī* #3751

2 *Ṭabrānī*

3 *Tarīkh Dimashq* - Ibn Asākir 25/125

What Sayyidunā ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ said to the person who spoke ill of Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا the beloved wife of Sayyidunā Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It should be noted that Sayyidunā ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ is among those few Ṣaḥābah whom the Shīʿah regard to be mu'min.

ʿUrayb ibn Ḥumayd relates: "A man stood before the gathering and began speaking ill of Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا and ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ immediately stood and stepped over the shoulders of the people until he reached the front, where he said:

> Sit down, O wretched unfortunate soul! How dare you speak ill of the beloved of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I take an oath by Allah! She was his wife in the world and she will be his wife in the hereafter as well.[1]

1 *Tirmidhī* – ḥasan ṣaḥīḥ

Statements and Verdicts of other senior a'immah and scholars of Islam

Verdict of Abū al-Aḥwas

Abū al-Aḥwas رَحِمَهُ اللَّهُ mentioned:

> If the Romans were to advance, taking control of the Muslim lands until they reach Nukhaylah near Kūfah, and then a single person comes forward, repulsing them all by himself and regains control, recovering all the vast tracts of land the Muslims lost. If such a person were to then die but he bears some animosity or hatred for some of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ then all this great achievement of his will be of no avail to him.

Verdict of ʿAbd Allāh ibn Musʿab رَحِمَهُ اللَّهُ:

ʿAbd Allāh ibn Musʿab رَحِمَهُ اللَّهُ narrates:

> The Khalīfah al-Mahdī once asked me: "What do you say regarding those who revile and curse the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ?"I replied: "O Amīr al-Mu'minīn! They are *zindīq* (heretics)." On hearing my answer, the Khalīfah said: "I have never heard anyone saying what you have just said. How did you come to this conclusion?" I replied: "These are people who wanted to discredit Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but they realised that no one will support or follow them if they did so, so they decided to revile his companions, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. A person having evil associates and companions is sufficient to degrade him, so it is as if they are saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had evil associates and companions." The Khalīfah agreed with me saying: "It is exactly as you put it."

Verdict of ʿAbd al-Raḥmān ibn ʿAbzā رَحِمَهُ اللَّهُ:

Sayyid says:

> I asked my father, ʿAbd al-Raḥmān ibn ʿAbzā رَحِمَهُ اللَّهُ, about the person who reviles Abū Bakr رَضِيَ اللَّهُ عَنْهُ. He replied: "He should be executed." "And what about the one who reviles ʿUmar رَضِيَ اللَّهُ عَنْهُ?" I asked and again he replied: "He should also be executed."

Verdict of Imām Mālik ibn Anas رَحِمَهُ اللَّهُ:

Imām Mālik ibn Anas رَحِمَهُ اللَّهُ is one of the four great imams of jurisprudence. He passed a ruling stating that anybody who degrades any of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ or bears animosity for them will get no share from the booty. In support of this ruling he recited a few verses of Sūrah al-Ḥashr (which have already been explained in detail). The last verse mentions the supplication of those who come the Muhājirīn and the Anṣār:

> O our Rabb! Forgive us and those who accepted īmān before us and do not put in our hearts malice and hatred for the mu'minīn.

Therefore, any person who degrades them or bears enmity or malice towards them is not entitled to a share in the booty.

Another verdict of Imām Mālik ibn Anas رَحِمَهُ اللَّهُ with explanation of the last verse of Sūrah al-Fatḥ:

Before mentioning this incident, it is imperative that the last verse of Sūrah al-Fatḥ be explained:

In this lengthy verse, Allah Taʿālā first praises our beloved Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by mentioning the greatest quality (risālat), which encompasses all other good qualities, saying:

> Muḥammad is the rasūl of Allah.

Thereafter He praises the Ṣaḥābah by mentioning a few qualities, beginning with the lowest quality:

> Those with him (i.e. the Ṣaḥābah) are severe against the disbelievers, kind and merciful to each other.

In other words, their love and hate is solely for the sake of Allah, and we learn from the aḥadīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that a person who loves and hates for the sake of Allah has perfect and complete īmān. Now if this love and hatred for the sake of Allah is directed to ones close family and relatives, then this will be

of a higher degree, which we term akmal īmān or exceptionally perfect faith. This is exactly the case here, since this verse was revealed on the occasion of Ḥudaybiyyah, where the Ṣaḥābah stood in direct opposition to their relatives on the other. We understand from this that the lowest quality of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ is a sign of exceptionally perfect īmān, then what need be said of the remaining qualities that follow?

Thereafter Allah Taʿālā praises their excessive *ʿibādah* (worship) by saying:

> You will see them in rukū' and in sajdah (bowing and prostrating)

i.e. they are so devoted to the worship of Allah that whenever you look at them you find them worshipping Allah, as opposed to the *munafiqīn* (hypocrites) regarding whom Allah Taʿālā says: "They do not remember Allah except a little."

Since there existed this group of munafiqīn, someone could say that all this ʿibādah was merely done for show and there was no sincerity, not for the sake of Allah. This is why Allah Taʿālā mentions:

> seeking the favour and pleasure of Allah

i.e., these acts of ʿibādah and all other actions are filled with *ikhlās* (sincerity), in other words attaining the pleasure of Allah was the object of their life.

> Their special salient feature is apparent on their faces due to the effects of sajdah.

The *nūr* (celestial glow) due to this sincere ʿibādah is apparent on their faces also. This is an apparent feature which many of the *Ahl Allāh* (pious men and saints) are gifted with. As for their internal state, it has already been clarified in the sentence before this.

Thereafter, mention is made of the fact that just as the salient features of Sayyidunā Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been mentioned in the previous divine scriptures, similarly the description and features of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ had also been mentioned:

> This is their description in the Torah, and their description in the Injīl is that of a plantation which brings forth its shoots, then it is strengthened, then it becomes thick and firm, then it stands upright. The farmers are delighted at is sight.

This is a similitude of the condition of the Muslims who were weak in the beginning, then slowly but surely they gained strength. However, the enemies of Islam cannot bear to see the favours and bounties of Allah bestowed upon these devoted servants of His and therefore:

> so that the disbelievers, when seeing them, burn with hatred and anger.

After having an overview of the meaning of this verse, we now proceed to mention the incident.

ʿUrwah رَحِمَهُ اللَّهُ narrates:

> We were once sitting with Imām Mālik رَحِمَهُ اللَّهُ when mention was made of a certain person who belittles and degrades the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Imām Mālik رَحِمَهُ اللَّهُ proceeded to recite the concluding verses of Sūrah al-Fatḥ (quoted above) until he reached:
>
> So that the disbelievers, by seeing them, burn with hatred and anger.
>
> He then said: "Whoever has in his heart hatred and anger for any of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, he comes under the purview of this verse (which refers to them as "kuffār")."

Verdict of Sufyān ibn ʿUyaynah رَحِمَهُ اللَّهُ:

Sufyān ibn ʿUyaynah رَحِمَهُ اللَّهُ was the famous master of Ḥadīth in Makkah Mukarramah. He relates:

> The Khalīfah Hārūn al-Rashīd arrived in Makkah Mukarramah to perform ḥajj. He summoned me and asked me about executing those who revile the Ṣaḥābah. I replied: "O Amīr al-Mu'minīn! You may execute them, based upon a verse of the Qur'ān." He asked: "O Sufyān! Where in the Qur'ān

is there such a verse?" I recited the last verse of Sūrah al-Fatḥ (quoted above) till I reached the words: "So that the disbelievers, by seeing them, burn with hatred and anger." I then explained to the Khalīfah: "O Amīr al-Mu'minīn! So he who is angered by the Ṣaḥābah is a disbeliever."

Verdict of Ismāʿīl ibn Qāsim رَحِمَهُ اللَّهُ:

Ismāʿīl ibn Qāsim says:

ʿAbd Allāh ibn Sulaymān asked me regarding the person who reviles Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا and I replied: "He should be asked to repent. If he repents then well and good, otherwise he should be executed." ʿAbd Allāh ibn Sulaymān was surprised and asked again to confirm: "If he does not repent should he be executed?" "Yes" I replied. He then asked: "How did you come to this conclusion?" "From a verse in the glorious Qur'ān" I answered. He was astonished at my reply and repeated what I said: "From a verse in the glorious Qur'ān?" "Yes" I replied. "Where in the Qur'ān is there such a verse?" he asked. I then recited the following verse:

إِنَّمَا جَزَاءُ الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوْا

Which means that those who wage war against Allah and His Rasūl, and they cause mischief in the earth, their punishment is that they should be executed.

I added: "There is no mischief greater than reviling and swearing Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُمَا." ʿAbd Allāh ibn Sulaymān said: "O Ismāʿīl! you have explained your ruling in an excellent manner."

Hair-raising incidents regarding the dreadful fate of those who reviled the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī رَحِمَهُ اللهُ mentioned the following incidents with his chain of transmission until the narrator who witnessed it, for the sake of brevity, the entire chain has been omitted and only the incident mentioned.

1. Man speaks after his death and cannot recite the kalimah

ʿAbd ibn ʿUmayr says:

> There was a generous man in Kūfah who used to donate *kafans* (burial shrouds) to those who required. A man passed away one day and he was informed, he immediately proceeded to the deceased's house with a kafan. When he arrived, the deceased - who was covered with a sheet - suddenly began to breathe heavily and threw the sheet off his face. He began yelling: "They deceived me! They destroyed me! Jahannum! Jahannum!" We urged him to recite the kalimah but he replied: "I cannot say it" "Why can you not say it?" we asked and he replied: "Due to me reviling Abū Bakr and ʿUmar."

2. Man speaks after death

Abū al-Khasīb says:

> During the era of Ibn Ḥubayrah I was residing in Madā'in. I was a businessman whom Allah had blessed with a lot of wealth. Once some of my employees approached me saying that a certain person passed away somewhere in Madā'in and is need of a kafan. I proceeded to that area, where I found the body of the deceased covered with a sheet and a brick had been placed on his stomach. Sitting around him were some of his friends who spoke about his virtue and excessive ʿibādah. I immediately began organizing everything. I sent someone to purchase the kafan, another to make arrangements for the grave to be dug, while the rest of us began heating the water to perform the ghusl. While we were engaged with this, the deceased suddenly jumped up, the brick fell off his stomach, and he began screaming and yelling: "Destruction! Jahannum!" His friends fled and I was left alone. I approached him and grabbed hold of his shoulder. I

then shook him and asked: "What did you see? What is wrong with you?" He replied: "I accompanied some 'religious people' of Kūfah who convinced me to join them in reviling Abū Bakr and ʿUmar and disassociating myself from them." I instructed him to repent, seek forgiveness and vow never to do it again. He replied: "How will that benefit me now. I have already been taken to see my abode in Jahannum, and it was told to me that I will return to my companions and inform them of my abode, thereafter I will die again." He had hardly completed his sentence when he fell down, dead just as before. I waited till the kafan was brought, I then took it and said: "I will not give him ghusl and kafan, and I will not perform his ṣalāt al-Janāzah. I was informed later that those very friends of his who held the same view as he did were the ones who bathed, shrouded and buried him.

Khalaf ibn Tamīm who heard this incident from Abū al-Khasīb asked him: "Did you experience this first hand?" Abū al-Khasīb replied: "I have seen it with my own eyes, and have heard it with my own ears, and I am now passing it on to the people."

3. Another speaks after death

Khalaf ibn Howshab relates:

A person in Madā'in passed away and after covering him with a sheet, people noticed the sheet moving. They removed it and he began speaking: "In this masjid of Madā'in are some people whose beards are dyed, they disassociate themselves from Abū Bakr and ʿUmar and they invoke curses upon them. The angels who came to take my soul were cursing these people and disassociating themselves from them." We asked him: "Perhaps you were also involved in it?" He replied: "I seek Allah's forgiveness! I seek Allah's forgiveness!." The deceased fell silent after that.

4. A man is transformed into a pig

The mu'adhin of ʿAk relates:

Once I accompanied my uncle on a journey to Makrān. We were joined by another person who used to revile Abū Bakr and ʿUmar رضي الله عنهما. We prohibited him from doing so but he did not take heed. We eventually told him to

separate from us, which he did. As we were about to depart from Makrān on our return journey, we regretted and thought that perhaps we should allow him to join us just until we return to Kūfah. We met his slave and told him to tell his master that he may join us on our return journey. This slave informed us that something extremely strange had happened to his master, his hands had been transformed into the hoofs of a pig. We therefore went to see him personally, to inform him that he may accompany us on our return journey. He then related the incident to us and even showed us his arms. Nonetheless, he accompanied until we reached a village wherein there were many pigs. On seeing them he yelled out, jumped up and his whole body was transformed into a pig. He joined the rest of the pigs and we could not recognize him from the others. We then returned with his belongings and his slave to Kūfah.

5. Slaughtered in a dream on the instruction of Rasūlullāh ﷺ

The jurist, Ayyūb ibn Ḥasan, relates that there was a trustworthy businessman by the name of Mazdak who used to deal in teak and other quality woods, he narrated this incident:

I sold some wood to a man of authority in Aḥwāz. When I went to collect my money, somebody mentioned Abū Bakr and ʿUmar رضي الله عنهما before him and he began reviling and swearing them. Due to his position and authority I was unable to say anything and defend Abū Bakr and ʿUmar رضي الله عنهما. Instead I returned home and went to sleep with my heart filled with such grief which is known only to Allah Taʿālā. In my dream, I saw Sayyidunā Rasūlullāh ﷺ, to whom I complained, saying: "O Rasūlullāh! This man reviles Abū Bakr and ʿUmar." Rasūlullāh ﷺ asked: "Is it this man?" I replied: "Yes, it is this person." Rasūlullāh ﷺ again asked: "Is it this man?" I again replied: "Yes, it is this person." Rasūlullāh ﷺ then instructed me to lay him down, which I did. He then instructed me to slaughter him but I hesitated a little. Rasūlullāh ﷺ then repeated his instruction thrice, so I stood up and passed the knife over his neck and slaughtered him. When I awoke, I thought to myself that I must go to this person and inform him of this dream. As I neared his home, I could hear crying and wailing coming from that direction. When I reached the house, I asked them why they were weeping. They informed me that last night, in the dead of the night, a hand appeared and slaughtered the man of the house. I informed them that it

was I who slaughtered him in the dream on the command of Sayyidunā Rasūlullāh ﷺ. As I was about to leave, his young son came up to me and requested me not to mention this incident to the people.

This incident had become quite famous. ʿAbd Allāh ibn Yazīd Anṣāri has also narrated this incident from the businessman Mazdak.

6. Rasūlullāh ﷺ foretells the rude man's death in a dream

Abū Muḥammad al-Khurāsāni relates:

> One of the leaders here in Khurāsān had a very pious slave who once decided to go for ḥajj and began making preparations for the journey. When he requested permission from his master, he flatly refused. The slave pleaded with him, saying: "I am only requesting your permission for something good." The master replied: "Okay, I will give you permission if you guarantee me you will fulfil a special need of mine. If you cannot guarantee me that then there is no permission for you." The slave agreed. The master then said: "I will send with you attendants, camels and provisions, but when you reach the blessed grave of Rasūlullāh ﷺ you pass on this message of mine: "O Rasūlullāh! My master says to you that he disassociates himself from your two companions resting beside you." The slave accepted this condition and set of for ḥajj, although his heart was heavy and burdened by what his master said.

The slave reports:

> Immediately upon reaching Madīnah Munawwarah I proceeded to the blessed grave, where I presented my salām to Sayyidunā Rasūlullāh ﷺ, Abū Bakr and ʿUmar رضي الله عنهما. I however did not have the audacity to convey the message of my master. I lied down in the masjid in line with the blessed grave, where I fell asleep. In my dream I saw as if the grave had opened and Sayyidunā Rasūlullāh ﷺ emerged wearing green clothes, with the fragrance of musk emanating from him. On his right was Abū Bakr رضي الله عنه and on his left was ʿUmar رضي الله عنه, both also in green clothes. It is as if Rasūlullāh ﷺ was saying to me: O Kays! Why did you not deliver the message? I stood up out of respect and replied: "I felt ashamed on having to pass to you the message from my master regarding your two companions lying

besides you. Rasūlullāh ﷺ then addressed me: "Listen, you will return to Khurāsān safe and sound, Allah willing. When you reach your master tell him that the Nabī says to you: "Indeed Allah Taʿālā and I have nothing to do with you and are disassociated from the one who disassociates himself from Abū Bakr and ʿUmar." Do you understand?" "Yes, O Rasūlullāh!" I replied. Rasūlullāh ﷺ then said: "Listen! He will die on the fourth day after you return. Have you understood?" "Yes" I replied. Rasūlullāh ﷺ then said: "A sort of pimple will appear on his face before he dies. Have you understood?" "Yes, O Rasūlullāh" I replied. I then awoke and praised Allah Taʿālā upon granting me the vision of Sayyidunā Rasūlullāh ﷺ, Abū Bakr and ʿUmar رضي الله عنهما, and also for me not having to pass on the message of my master.

After performing Hajj, I returned safely to Khurāsān, carrying along with me some valuable gifts for my master. The first two days my master remained silent but on the third day he asked me regarding his message. I replied that it has been delivered. "What was the reply you received?" he asked me. "You do not want to know the answer" I responded. "Just tell me what answer you got" he insisted, so I narrated to him the entire incident. When I reached the part where Rasūlullāh ﷺ said: "Indeed Allah Taʿālā and I have nothing to do with you and are disassociated from the one who disassociates himself from Abū Bakr and ʿUmar." He began laughing and said: "We disassociate ourselves from them and they disassociate themselves from us, so we both are at ease." In my heart I said to myself: "Soon you will see the reality, O enemy of Allah."

The next day, which was the fourth day after returning home, a pimple appeared on his face which caused tremendous pain to him. He died and was buried before ẓuhr ṣalāh the same day.

7. Slaughtered in a dream by Rasūlullāh ﷺ

Imām Abū Muḥammad narrates from his father's uncle ʿAbd al-Wahāb ibn ʿAlī who narrates that a person informed him of what transpired when he intended going for ḥajj. He says:

Convey my salām to Rasūlullāh ﷺ together with the message that if it was not for those two lying beside you, I would have visited you. When I

reached Madīnah Munawwarah, I visited the blessed grave and passed on his message. I saw Sayyidunā Rasūlullāh ﷺ in a dream and he told me: "Look properly at this blade." I looked at it and even weighed it, making a mental note of its weight. Rasūlullāh ﷺ then stood up and slaughtered the person who had sent the message. When I returned, I passed the village of that person and heard wailing and saw the people carrying weapons on them, so I enquired the reason. They informed me that last night so-and-so was slaughtered and we think that a certain tribe is responsible for it. I requested to see the body and when I entered I found that same blade besides him. I took the blade, weighed it and found it matched the weight of the one I saw and weighed in the dream. I then said to them: "This person has been killed by none other than Sayyidunā Rasūlullāh ﷺ." I then narrated to them what transpired.

Ḥāfiẓ Ḍiyā' al-Dīn Maqdisī, the author of the original book, says: "I asked Imām Abū Muḥammad where this occurred, to which he replied: "On the shores of ʿAsqalān."

8. Slaughtered in a dream on the instruction of Rasūlullāh ﷺ

Ḥayyān Nahwi relates:

I had a friend who used to speak ill of Abū Bakr and ʿUmar رضي الله عنهما. I used to prohibit him but he used to get agitated and only increased his taunts in order to provoke me. When I used to see this, I used to stand and leave. One day he again spoke ill of Abū Bakr and ʿUmar رضي الله عنهما, so I stood up in anger, and my heart was filled with grief because I did not defend the honour of these two great personalities. I happened to fall asleep and I saw in my dream Sayyidunā Rasūlullāh ﷺ coming forward with Abū Bakr and ʿUmar رضي الله عنهما. I complained to Rasūlullāh ﷺ that I have a friend who speaks ill of these two and when I prevent him he speaks even more about them. Rasūlullāh ﷺ turned to someone close to him and instructed him to go and slaughter this person, so he stood up and went. When I awoke I thought that this is merely a dream, but I will still inform him about it, perhaps he will take a lesson and stop speaking ill of Abū Bakr and ʿUmar رضي الله عنهما.

When I came close to his house, I could hear wailing from inside and the

straw mats thrown out (as a sign of a bereaved house). When I enquired, I was informed that somebody had crept in at night and killed him.

9. Man attacked and killed by bees

Abū Hubāb says:

> We were on a naval expedition under the command of Mūsā ibn Kaʿb. On the ship was a man of Kūfah known as Abū al-Ḥajjāj, who used to insult and revile Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُ, and no amount of admonishment or prohibition could deter him. Nevertheless, we stopped at an island, where we all descended and went in different directions in order to prepare for ẓuhr ṣalāh. Suddenly someone arrived yelling: "Help Abū al-Ḥajjāj, the bees have attacked him." We ran towards him but by the time we reached him he was dead. We decided to dig a grave for him but the land was too hard, so we covered him with some leaves and stones and left him there.

10. Man stoned to death to death in a dream on the instruction of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī says I heard the following incident many times from Aḥmad ibn Shuʿayb ibn ʿAlī ibn Jaʿfar Yamānī, who heard this incident from a man of Khowlān, whose name was ʿAlī:

> A group of ḥujjāj stopped on their way for ḥajj in the famous business town of Saʿdah. They were guests of a person who was inclined to the Shīʿism. When they were departing he requested them to take on his behalf a large stone and place it by the blessed grave of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They obliged and placed it in their flour bag. After travelling a while they discussed amongst themselves that there is no use in carrying this heavy stone all the way, so they dropped it somewhere along the way. After a short distance, they heard an unseen voice calling out: "Fulfil the trust! Fulfil the trust!" When they opened the flour bag they were astonished to find the exact same stone back there. On reaching Madīnah Munawwarah, they placed the stone by the blessed grave of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. That night one of them saw a dream in which Abū Bakr and ʿUmar رَضِيَ اللَّهُ عَنْهُ were complaining to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "Look at this wretched accursed person, how he wishes to stone us! So Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed: "Stone this

wretched accursed person" We took note of the date this occurred and completed our ḥaj and returned. When they passed this persons house, his wife emerged and asked them: "Do you not know what happened to your host?" "What happened?" we asked. "He died" she replied. "How did he die" we enquired. "A stone was thrown at him resulting in his death" she told us. We asked her to inform us of the exact night it took place and when she did, we compared it to the date we noted down when we were in Madīnah Munawwarah and it turned out to be the exact same night. We then asked her to show us the stone, if she still had it with her. When we saw the stone, we realised it was the same stone he had given us to take to Madīnah Munawwarah.

11. Imām transformed into a dog

Ḥammād ibn Qīrāṭ and Nūḥ ibn Yazīd narrated that a pious man by the name of Safwān related the following incident to them:

I hired a camel and went to Syria, where I entered a certain masjid and performed ṣalāh behind the imām. After completing the ṣalāh, the imām turned to the congregation and began speaking ill of Abū Bakr and ʿUmar رضي الله عنهما, so I walked out of that masjid. The next year I happened to be in the same area and I entered the very same masjid but this time there was different imām. After completing the ṣalāh, he turned to the congregation and said: "May Allah shower His mercy on Abū Bakr and ʿUmar رضي الله عنهما." I was surprised and asked the person next to me: "What happened to the imām who used to curse Abū Bakr and ʿUmar رضي الله عنهما?" He asked me if I wanted to see him, to which I replied in the affirmative. So he took me to a certain house and showed me a dog tied to a pillar. He then spoke to the dog saying: "This man performed ṣalāh behind you last year when you used to revile and curse Abū Bakr and ʿUmar رضي الله عنهما. The dog moved its head as if to say yes. The man then told me that Allah Taʿālā has disfigured and transformed him to what you see.

12. Man's hands and feet tied up in the grave

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī says the famous jurist, Imām Abū ʿAbd Allah, who is commonly known as Marātibī narrated to me that Yaḥyā ibn ʿAbd al-Raḥmān - who was the imām of Jumuʿah - related this incident from his father:

Two Shīʿī individuals from Ḥillah, which lies between Kūfah and Baghdad, were put in charge of our village, also in Iraq. They remained here for a period and then went away for a while. When they returned to our village, they had abandoned the religion of the Shīʿah. One day I asked them the reason and one of them related the following incident:

> We set out for ḥajj with a blind person from our hometown of Ḥillah, who used to complete the recitation of the entire Qur'ān daily. On our return journey, he passed away and we buried him. After burying him we could not find our wooden spade, so we thought we might have left it in the grave, we thus dug up the grave again. We dug until just before the recess at the bottom but still we did not find it, so one of us decided to open and look into the recess. When he looked in, he gave a scream and fell down unconscious. After a while, when he regained consciousness, we asked him what had happened, what did he see. He said he saw the man's feet and neck tied together to the handle of the spade. When we returned to Ḥillah - our hometown - we asked his family members about him. They said that he used to engage in excessive ʿibādah and recitation of the Qur'ān, but at the same time he used to revile and curse the Ṣaḥābah رضي الله عنهم. The two mayors then said: "This is the reason why we have abandoned the Shīʿī faith."

13. A Qārī cannot recite the kalimah at the time of death and is buried in the Jewish cemetery

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī narrates that he heard Shaykh Abū Bakr ibn Aḥmad Ṭaḥḥān relate the following incident:

> Shaykh ʿAbd Allāh Baṭā'iḥī would usually sit alone in the masjid of ʿUqaybah (which is presently Masjid al-Towbah in Damascus, Syria). He used to sometimes sit and talk with a pious man by the name of Ismāʿīl, who used to earn his living by selling earthenware which he used to load and transport on his back. Once I was seated there when the Shaykh asked Ismāʿīl to relate to him the strangest incident he ever saw. He said: "I used to go to buy earthenware from the village of ʿĀmir, where there resided only one person from the Ahl al-Sunnah. When I used to go there, he used to come and spend some time with me. One night we were in the masjid, when all of a sudden the door opened and a person with dishevelled hair and covered in dust entered and performed two rakʿah of ṣalāh. As he

was about to leave, we grabbed him and begged him to supplicate for us. He began crying and said: "I ask protection and safety from Allah, I ask protection and safety from Allah." When we asked what had happened, he informed us: "I am from Qarāfah in Egypt. There was a well versed Qārī, who even knew the various modes of recitation. I completed the Qur'ān under him and then came to Lebanon for a while, after which I returned to Egypt and went to visit my teacher. His wife told me that he is quite ill and he says he wants to die as a Jew. She requested me to enter the room and instruct him to read the kalimah. When I entered he recognized me and I urged him to recite:

أشهد أن لا إله إلا الله

"I find it extremely difficult" he replied. I continued instructing him to read it, but his reply was the same. In the end, he put his hand on his neck and died without reading the kalimah. His wife then pleaded with me saying that since he is my teacher, he has a right over me. I should perform ghusl and bury him. As I was performing the ghusl, the water felt as if it was fire. When I wanted to bury him in the cemetery, the earth expelled his body. I was perplexed and went to an ʿālim who lived nearby and related the incident to him. He said me: "O son, do you want to change the decree of Allah? Rather go and bury him in the graveyard of the Jews." When I took him to the Jewish cemetery and buried him, it was as if the earth happily 'swallowed' him. When I returned to his wife and asked her about him, she said: "He was indeed a man of the Qur'ān but he had images of two people with him, whom he assumed were Abū Bakr and ʿUmar رَضِيَ اللهُ عَنْهُمَا. At night he used to hit those pictures and say: "You two are the ones who oppressed ʿAlī and denied him his rights."

14. Noises of dogs fighting with each other heard from their cemetery and two graves opened and its occupants found transformed into pigs

Shaykh Muḥammad Nūrī says:

I was living in Mosul and the governor's mother used to hold me in high esteem and her son used to visit me often. One night I decided to visit the various graveyards of Mosul. I came across a white structure which had a wooden door. I could hear noises therein like dogs fighting with each other

but there were no dogs within that structure. I approached the structure, opened the door and entered; inside were two or three graves and nothing else. When I went out, again the noises resumed. I was quite perplexed and it just so happened that soon afterwards the governor of Mosul visited me and in the discussion the topic of the Rāfiḍah[1] was brought about. Someone said: "Here in Mosul, the only Shīʿah was so-and-so." Someone added: "And also the governor of Māzandān's minister. Both died and were buried in a small graveyard." I asked them: "Where is this graveyard of theirs?" They informed me that it was within a white structure at such-and-such a place. I then related to them what I witnessed that night and I also added: "If I was in authority in this place, I would order that their graves be opened." The governor said: "I will see to it that those graves are opened." When they were then they found two pigs in place of the bodies.

15. Body transformed into a pig after his death

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī reports that Shaykh Abū Bakr Ḥakkārī narrated the following incident:

I used to serve and attend to Maymūn Qasrī in Ḥalab (Aleppo). Once mention was made in his presence that the bodies of the Shīʿah are transformed into pigs after they die. Manṣūr however did not agree with this and said: "So-and-so here is a Shīʿah, when he dies we will see. It so happened that soon thereafter this person died and Maymūn ordered that he should not be buried in the cemetery but at some deserted place.

At night, joined by Maymūn, we proceeded to that deserted place on the outskirts of the city. He ordered that the grave be opened and we saw the body of this Shīʿah was transformed into that of a pig. Maymūn then ordered that a fire be lit and the pig be burnt therein.

16. Body was severely deformed after death, so no ghusl was given

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī reports:

I asked Abū al-Fityān ʿAlī ibn Hibat Allāh al-Zabadānī: "I notice all your

1 Rawāfiḍ is a term that pejoratively denotes the Shīʿah.

> relatives are Shīʿah, what is the reason for your father abandoning the Shīʿism? He explained to me: "My father had a friend who was also Shīʿah. He set out on a business journey but returned ill after a few days, and then died. The person who appointed to perform his ghusl saw that his body had been severely deformed after he died. So he came to inform my father, who went and saw it for himself. He then advised the person not to perform ghusl and instead just bury him. Thereafter my father abandoned Shīʿism.

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī says: "I came to know Abū al-Fityān through Imām Abū Muḥammad ʿAbd al-Ḥamīd ibn ʿAbd al-Hādi. Imām Abū Muḥammad also narrated the same incident from his father who heard it from Hibat Allāh himself.

17. Man transformed into a pig after his death

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī reports the following incident from Abū al-ʿAbbās Aḥmad ibn Sulaymān:

> Four of us travelled to Madīnah Munawwarah, all of us extremely poor. We would make salām to Sayyidunā Rasūlullāh ﷺ and his two companions Abū Bakr and ʿUmar رضي الله عنهما. One of the inhabitants of Madīnah heard us and invited us to his home. We accompanied him, thinking that he will give us something to eat. When we entered the house, he locked the door and began severely hitting us, to such an extent that he broke my arm. When we left, we proceeded to the place called Nakhl Ḥamzah, where we sat down. A short while later, a youngster approached and asked us if anyone knew how to perform ghusl to a corpse. I replied that I knew and so he requested we accompany him. He then took us to the same house where the man had beaten us. He said to us: "It was my father who had beaten you and now he has passed away, please perform his ghusl. And I also take this opportunity to inform you that I renounce Shīʿism." When we uncovered his face, we saw that it had been transformed into that of a pig.

18. ʿAlī رضي الله عنه takes revenge in a dream and gorges out his eye

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī reports that Ḥāfiẓ Abū Ṭāhir Silafī wrote the following incident to him:

Yaḥyā ʿAṭṭāf relates that he heard from an elderly pious man of Damascus who lived in Ḥijāz for many years: "I was in Madīnah when it was struck by a severe drought. One day I went to the market to buy some flour. The shopkeeper took my money, but insisted that I first curse Abū Bakr and ʿUmar رَضِيَ اللهُ عَنْهُمَا before he would give me the flour. I refused but he kept on insisting that I curse them, laughing as he spoke. I got upset and said: "May Allah curse the one who curses them!" The shopkeeper got angry and delivered a heavy blow to my eye. I returned to al-Masjid al-Nabawī with tears flowing from my eyes. On the way, I met a friend of mine from Mayāfāriqīn who was also residing in Madīnah for many years. He asked me what had transpired and I related to him the incident. He took me with him to the blessed grave of Sayyidunā Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and after offering salām, said: "O Rasūlullāh! We have come before you as those who have been oppressed, please take revenge on our behalf." He then earnestly made duʿā' to Allah and we returned. We went to sleep that night and when I awoke in the morning my eye was perfect, as if nothing had happened to it. A short while later, a man entered the masjid with his face covered and asked for me. Someone directed him towards me and when he came before me, he greeted and begged me to forgive him for the sake of Allah. He said that he is the one who struck me yesterday. I told him I will not forgive him until he informs me of the reason for this sudden change in his attitude. What actually transpired that led him to come before me, asking forgiveness? He said: "I slept and I saw Sayyidunā Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr, ʿUmar and ʿAlī رَضِيَ اللهُ عَنْهُمْ approaching me in a dream, I went forward and greeted but ʿAlī رَضِيَ اللهُ عَنْهُ immediately said: "May Allah not grant you peace and may He not be pleased with you. Did I ever instruct you to curse Abū Bakr and ʿUmar رَضِيَ اللهُ عَنْهُمَا? ʿAlī رَضِيَ اللهُ عَنْهُ then thrust his finger into my eye, piecing it. I awoke this morning and repented for what I had done and now I ask your forgiveness personally." I forgave him and he went away.

The narrator, Abū Nasr, reports: "This Damascene man once came to Mosul and Yaḥyā ʿAṭṭāf, the one who narrated this incident to me, took me along to meet him. We heard from him the entire incident exactly as Yaḥyā had narrated it to us. I also found this Damascene to be a very pious religious person."

19. Water on the day of Qiyāmah turns to foul smelling pus and blood and ʿAlī رضي الله عنه instructs a man to repent

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī says: "I heard Shaykh Abū al-Ḥasan Wāsiṭi Qayyim relating:

> We were once sitting in Kallāsa (in Damascus) discussing alchemy and how it's practiced, with us was a group of Shīʿah. The discussion then went on between them and one of the Ahl al-Sunnah said: "As for me, I do not revile or swear any of the Ṣaḥābah رضي الله عنهم and also it is not permissible for anyone to do so." He then went on to relate a dream which was seen by one of the Shīʿah who would curse and revile the Ṣaḥābah رضي الله عنهم often. He had initially heard this from that man's son, and thereafter directly from the one who had seen the dream. The person who saw the dream said:" I had seen as if it was Qiyāmah, I rose from my grave and was suffering from intense thirst; all were in the same condition. As we were walking, we came across a massive pond the ends of which could not be seen, which was filled with water whiter than snow. There were four extremely handsome persons giving water to the people and it was said: "These are Abū Bakr, ʿUmar, ʿUthmān and ʿAlī رضي الله عنهم." I approached Abū Bakr رضي الله عنه asking for some water. He scooped up some water from that pond and handed it over to me but instead of water it turned out to be foul-smelling pus and blood. I thought to myself that he must have done this because I used to revile him.
>
> I then approached ʿUmar رضي الله عنه who did the same. I then went to ʿUthmān رضي الله عنه who did the same. I finally went to ʿAlī, thinking to myself that I used to love him and associate myself with him, so he will not do to me as the other three had done, but when he gave me the glass, it was also filled with foul-smelling pus and blood. So I said to him: "O Amīr al-Mu'minīn! I used to love you and associate closely with you, and I used to revile the Ṣaḥābah for your sake, and now you let me down?" ʿAlī رضي الله عنه replied: "And to whom do you belong?" I replied: "I am a Rāfiḍī." ʿAlī رضي الله عنه said: "Well, I did not trick you or let you down. This is due to your evil actions and beliefs. You should repent immediately, because if you die in this condition then you will go directly into the fire." I asked him: "Will my repentance be accepted?" He replied: "Yes! The door of repentance is still open." I repented immediately in my dream, and the pus and blood which was in my cup turned into bright white water like the one in the pond. I drank till I was satiated and when I awoke; I was raising my voice supplicating for the Ṣaḥābah, saying:

> The people of the house were astonished and asked me what is the matter with me, so I narrated to them my dream.

The narrator says: "For seventeen days thereafter, this person did not drink any water, since he was still satiated from the water he drank in the dream."

20. Abū Bakr and ʿUmar رضي الله عنهما grab a man and take him to the brink of Jahannum

ʿAbd Allāh ibn Idrīs relates that Muḥriz Abū al-Qāsim, who was a Shīʿah, narrated this dream to him:

> I saw Abū Bakr and ʿUmar رضي الله عنهما arrive and grab me. I asked them: "What are you doing?" and they replied: "We are taking you to Jahannam." As they were taking me, we met ʿAlī رضي الله عنه on the way. I immediately called out: "O cousin of Rasūlullāh ﷺ on account of my love for the Ahl al-Bayt, please assist me. ʿAlī رضي الله عنه turned to Abū Bakr and ʿUmar رضي الله عنهما and asked them: "What is the matter between you and him?" They replied: "He reviles and curses us." ʿAlī رضي الله عنه said to me: "If that is the case then I cannot save you from the punishment of Allah." Abū Bakr and ʿUmar رضي الله عنهما then took me to the brink of Jahannam and told me: "This is where you are heading." After that dream, I have never uttered an evil word about them.

21. A Christian king orders the Shīʿah to be removed from his court because of them reviling the Ṣaḥābah

Ḥāfiẓ Ḍiyāʾ al-Dīn al-Maqdisī reports that the great Shaykh, Ḥusayn ibn Muʿammar narrated this incident in Baghdad:

> Shaykh Abū Manṣūr who was a Ḥāfiẓ of the Qur'an told him: "When I was young I used to love touring and visiting different regions. Once I left Baghdad and went to Sūr, (which was a border town near the Roman territories), where I saw the Muslims fighting with the Shīʿah. I asked what was happening and they explained to me that these are the Ahl al-Sunnah and these are Shīʿah. I remained there observing the situation, and finally the Ahl al-Sunnah overpowered the Shīʿah, although the Ahl

al-Sunnah were much less in number. Fifteen Shīʿah were killed. They then decided to take their case before the Christian king. I thought to myself: "I should not miss out on this. I must go with them." They entered a huge mansion (I too accompanying them), where a person wearing untreated raw cloth was seated on a throne. This was due to his abstinence from worldly luxuries. He then asked the translator who sat beside him: "What is the matter with these 'Muḥammadis'?" The translator replied: "I have no idea." So he called for the priest, who arrived shortly, donning animal skins." The king rose from his throne, kissed the feet of the priest, and then seated him on the throne. He then asked him: "What is the matter with these 'Muḥammadis'?" The priest replied: "O King! Did ʿĪsā عَلَيْهِ السَّلَام not have twelve special companions (ḥawārī)?" "Indeed he had" replied the king. The priest then asked: "So if you are informed of anyone who reviles and swears any of the companions of ʿĪsā عَلَيْهِ السَّلَام, what would you do to him?" The king replied: "I would kill him, burn him and scatter his ash in the winds." The priest then said: "Muḥammad also had ten special companions just as the Ḥawāri of ʿĪsā عَلَيْهِ السَّلَام, who believed in him and assisted him. Now these (the Ahl al-Sunnah) love all ten, but these others (the Shīʿah) love only one and curse the other nine." On hearing this, the king ordered that the Shīʿah be removed and he commanded his men to spit on them as they leave.

22. Exhortation of a learned man

Muḥammad ibn Subayḥ ibn Sammāk said:

You are well aware that the Jews do not revile the companions of Mūsā عَلَيْهِ السَّلَام, the Christians do not revile the companions of ʿĪsā عَلَيْهِ السَّلَام, so O Ignorant One! How is it that you revile the companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? I know what the problem is, you are not concerned of your own sins. If you were then you would have feared Allah. In fact, if you worry about your own sins, you would not have time to worry about the evil doers, let alone the pious, but because you do not worry about your own sins, you find enough time to find fault with the pious. If you were from the pious, you would never speak ill of even the sinners, rather you would supplicate for them, but you yourself are great sinners, therefore you look for the faults of the pious and martyrs. O those who try to find faults with the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ! If you slept the entire night (without performing any nafl ṣalāh) and you did not keep any nafl fasts, this would be better for you than spending the entire night in ʿibādah and keeping nafl fasts, but you speak ill of the

Ṣaḥābah. Woe to you! There is no reward for you in your nights of worship and your days of fast if you are speaking ill of these noble people. If you do not repent, then what awaits you in the hereafter is not good news. Woe to you! These were the ones who were honoured by participating in the Battle of Badr and Uḥud; these are the ones who were forgiven by Allah in the Qur'ān;

وَلَقَدْ عَفَا اللّٰهُ عَنْهُمْ

Verily Allah has forgiven them.

What can you say about the one who Allah has forgiven? We have the words of Ibrāhīm عَلَيْهِ السَّلَام in front of us when he said: "O Allah! Those who follow me are part of me and those who disobey me, verily You are most-forgiving, most merciful. So there is hope of mercy for the wrong doers. He did not say: "You are the most powerful, most wise" or "Your punishment is severe" otherwise there would only be punishment for the wrong doers. What do you have in front of you, O Ignorant Ones? How evil are those followers who swear their ancestors and predecessors! I take an oath by Allah, even one of the predecessors is superior than a thousand of those who came after.

23. Jew refuses to accept Islam due to certain Shīʿah beliefs

Ḥāfiẓ Ḍiyā' al-Dīn al-Maqdisī reports that his uncle narrated from the famous Qārī Abū Bakr al-Ḥarrānī:

I went with a group of people to visit the grave of ʿAlī رَضِيَ اللّٰهُ عَنْهُ towards the end of the reign of Mustaʿidh billāh. We were the guests of one of the elders of the Shīʿah, who was also the caretaker of the shrine. The person who introduced us to him was a Hāshimī friend of mine. Our host really looked after us. We also noticed that he had a Jewish boy attending to him and carrying out all the chores of the house, etc. One day, my Hāshimī friend asked our host: "I see that you are a noble, generous man with a lot of good qualities, but why do you have a Jew as your personal attendant?" The Shīʿah elder explained: "I had bought and tried out many slaves, but none were so committed and trustworthy like this Jew. He looks after the house, the garden and other affairs of mine. He is completely trustworthy. If he is

around, I do not have to worry about anything not getting done, whether it is inside or outside the home." One person from our group then told him: "If he has such good qualities, then why do you not invite him to embrace Islam?" So the Shīʿah elder sent for the Jew.

As soon as he arrived he said: "I know exactly why you have called me." One of us said to him: "You know the nobility, generosity and position of this elder, and you also know how he loves you." The Jew replied: "And I love him too." The person then said: "So why do you not accept his religion and become a Muslim?" The Jew replied: You know that I am a Jew and I believe in ʿUzayr and Mūsā عَلَيْهِمَا السَّلَام. If I knew that any of the Jews accuse the Nabi's wife of committing adultery and insult her father or the companions of the nabī, I would have never accepted Judaism. Nevertheless, if I do decide to become a Muslim, who should I follow?" My Hāshimī friend said: "You should follow this elder whom you are attending to." The Jew replied: "I can never do so." When someone asked the reason, the Jew replied: "Because he accuses ʿĀ'ishah of committing adultery, he reviles Abū Bakr and ʿUmar رَضِيَ اللهُ عَنْهُمَا. This is never acceptable to me, that I follow Muḥammad but I accuse his wife of adultery; and I swear and revile his companions. So I prefer to stay on my religion since it is much better." The Shīʿah elder remained silent for a while then addressed the Jew: "Put forward your hand, I bear witness that there is no deity worthy of worship but Allah, who is One and Alone, and Muḥammad is his servant and messenger. I repent from the devious beliefs I had." The Jew also read the kalimah and said: "I bear witness that every religion besides Islam is false."

So the Jew became a staunch Muslim thereafter and the Shīʿī elder also repented and became a true Muslim.

24. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ makes duʿā' for a sinner.

Jaʿfar Sā'igh relates:

Imām Aḥmad ibn Hanbal رَحِمَهُ اللهُ had a neighbour who was deeply immersed in sin and some filthy habits. He once came to the gathering of Imām Aḥmad and greeted him. Imām Aḥmad replied but he noticed that the Imām seemed uncomfortable and not quite pleased to sit and talk with him. The neighbour said: "O Imām! Why are you so uncomfortable with

me? I have repented from the evil I used to do, due to a dream I saw." "What had you seen?" asked Imām Aḥmad. The man then related the dream: "I saw Sayyidunā Rasūlullāh ﷺ who was on an elevated place and there were a great number of people seated below. People were standing, one by one, requesting for supplication and Rasūlullāh ﷺ supplicated for them. After all had finished, I was the only one remaining. I wanted to go forward but felt ashamed because of my evil actions. Rasūlullāh ﷺ asked me: "Why do you not come forward to ask for supplication?" I replied: "O Rasūlullāh! I feel ashamed due to my evil actions." Rasūlullāh ﷺ said: "No problem, come forward and ask for supplication and I will supplicate for you, since you are not one of those who revile and swear my Ṣaḥābah." So I stood, requested my supplication and Rasūlullāh ﷺ supplicated for me. When I awoke I felt a total disinclination, in fact, an abhorrence for the evil I used to commit.

Jaʿfar, the narrator, says: "Imām Aḥmad ibn Hanbal رَحِمَهُ اللهُ instructed us to remember this incident and narrate it to others."

25. Sayyidunā Rasūlullāh ﷺ comes to the assistance of a man who used to narrate the virtues of Abū Bakr and ʿUmar رَضِيَ اللهُ عَنْهُمَا

Abū ʿUmar Malīhi says:

When I was in Nīshāpūr, I visited its leader Abū ʿAmr, the grandson of Ḥasan ibn Sufyān Nasawī. An elderly man by the name of ʿAllān was also present. The ruler instructed ʿAllān to narrate to me his story. He said: "When I was in Rayy, I used to mention and narrate the virtues of Abū Bakr and ʿUmar رَضِيَ اللهُ عَنْهُمَا to the people. This was brought to the attention of Ṣāḥib - the minister - who ordered that I be arrested. So I fled from Rayy to Jurjān. Once as I was walking in the market, some people grabbed me, tied me up and took me to Rayy. When I reached Rayy, the minister gave the order that my tongue be cut off. His men carried out his instructions and cut off my tongue. I was in great pain and my heart was heavy as I went to sleep. In my dream, I saw Sayyidunā Rasūlullāh ﷺ, Abū Bakr and ʿUmar and some other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. Abū Bakr and ʿUmar said: "O Rasūlullāh! He has gone through this ordeal for our sake." So Rasūlullāh ﷺ supplicated for me and then applied his blessed saliva in my mouth. When I awoke, there was no pain at all, and I could speak as normal. I then left Rayy and

> set out for Hamadhān, the inhabitants of which were Ahl al-Sunnah, where I narrated before them what transpired. As a result, I became quite famous and accepted amongst the people of Hamadhān. I remained there for some time narrating to the people the virtues of Abū Bakr and ʿUmar رَضِيَ اللهُ عَنْهُمَا.

The narrator, Abū ʿUmar, says: "'Allān opened his mouth and we saw that he had no tongue, but he used to speak clearly and perfectly, just like any normal person."

26. A dog speaks

Sufyān al-Thowrī, the great Imām and jurist of Iraq, relates:

> On the way to the masjid there was a dog which used to bite the people. One day as I went for ṣalāh, I saw the dog and started moving away. The dog spoke and said: "O Abū ʿAbd Allāh! Pass by safely, I have been ordered to bite only those who revile and swear Abū Bakr and ʿUmar رَضِيَ اللهُ عَنْهُمَا."

Maḥmūd Dashtī, the narrator of the original Arabic book from the author, adds: "Mālik ibn Mighwal says that Imām Shaʿbī, the famous scholar of ḥadīth, told him:

> O Mālik! If I wanted to, I could have fabricated narrations and attributed it to ʿAlī رَضِيَ اللهُ عَنْهُ, and in turn these Shīʿah would have become my slaves and they would fill my house with gold. But, by Allah, I will never do it. O Mālik! I have seen many deviant groups and sects, but never did I see anyone more foolish than the Shīʿah. If they were animals, they would be the donkeys, and if they were birds, they would be the vultures. Beware of these deviant sects, the worst of which is the Shīʿah. The reason I say this to you is because amongst them are Jews who wish to defame and tarnish Islam by distorting its purity with their false notions, just like how Towlis ibn Shawil, the Jewish king did to Christianity. These Jews did not enter Islam wholeheartedly for the sake of Allah but rather to distort it, due to their intense hatred for Islam. ʿAlī رَضِيَ اللهُ عَنْهُ ordered that some of them be burnt alive, others be banished from the Muslim lands, just as ʿAbd Allāh ibn Saba' was banished to Sābāt by him, and ʿAbd Allāh ibn Siyāf to Jārūd, and how he banished Abū al-Karūbīn. Now I will show you the similarities between the Shīʿah and the Jews:

The Jews say: "Only the family of Dāwūd can rule."
The Shīʿah say: "Only the family of ʿAlī can rule and be the Imām."

The Jews say: "There is no jihād until Dajjāl emerges and a rope or ladder from the sky descends."
The Shīʿah say: "There is no jihād until al-Mahdī emerges and a caller from the sky makes the announcement."

The Jews delay Maghrib ṣalāh until the stars appear.
The Shīʿah do the same, whereas the ḥadīth clearly states: "My ummah will be on the clear path as long as they do not delay Maghrib ṣalāh till the stars appear"

The Jews turn away slightly from the Qiblah.
The Shīʿah do the same.

The Jews sway in ṣalāh,
The Shīʿah do the same.

The Jews allow their clothes to hang loosely in ṣalāh,
The Shīʿah do the same.

The Jews distorted the Torah,
The Shīʿah distorted the Qur'ān

The Jews regard the killing of a Muslim as permissible,
The Shīʿah also regarding the killing of any Muslim (Ahl al-Sunnah) as permissible (in fact, meritorious).

The Jews do not regard three ṭalāq to be binding.
The Shīʿah do the same.

The Jewish women do not observe ʿiddah.
The Shīʿah also do not.

The Jews hate Jibra'īl عَلَيْهِ السَّلَام, and say that from the angels he is their enemy.
A group amongst the Shīʿah say: "Jibra'īl made a mistake in bringing the

waḥī (revelation) to Muḥammad ﷺ."

However there is one major difference between the Shī'ah, and the Jews and Christians. When the Jews are asked: "Who are the best people in your religion?" They reply: "The companions of Mūsā عليه السلام" When the Christians are asked: "Who are the best people in your religion?" They reply: "The companions of 'Īsā عليه السلام, the Ḥawāriyyūn." However, when the Shī'ah are asked: "Who are the worst people of your religion?" They reply: "The companions of Muḥammad ﷺ." They have been commanded to seek forgiveness for them but instead they revile and curse them.

Translation completed on:

29 Rajab 1435
29 May 2014
9:19 am